SECRETARY : The title of the Bill should be "THE TRAVANCORE HINDU GAINS OF LEARNING BILL."

Mr. G. Narayana Aiyar : I now move that the Bill be referred to a Select Committee composed of the following members :—

Messrs :

Kottur Kunjukrishna Pillai,
James Fletcher,
V. Sankara Menon,
Kallur Narayana Pillai,
P. R. Godavarma Raja,
N. Krishna Aiyar,
K. M. Kesavan,
M. Govindan,
T. Mahomed Ismail,
M. K. Ananthasiva Aiyar,
T. Krishna Pillai,
P. I. Simon,
Kochikal P. Balakrishnan Tampi,
myself and the Legal Remembrancer,

and the report to be submitted within four months.

The motion was put and carried.

RESOLUTIONS.

Mr. G. Narayana Aiyar: Sir, I move the following resolution :

"This Council recommends to Government that the Travancore currency be so modified and adjusted as to prevent loss during the process of conversion and exchange to British Indian coins."

The loss incurred by such conversion is great and it affects Travancoreans heavily. The loss sustained by people here could no longer be ignored by Government. An anna is equivalent to 1 Ch. 12½ cash. There is no half cash available as a coin. In actual conversion, there is terrible loss incurred and both the rich as well as the poorest of the poor are hard hit in the matter of exchange. Then, the customs duty in Travancore is realised in British Indian currency and not in Travancore currency. There also, a lot of difficulty and loss is occasioned in conversion. Something like an amount of Rs. 1,200 or so is received yearly by this Government as *priyavasi* as could be seen from the Administration Report of the Excise Department, on account of payment in Travancore coinage. According to strict calculation one anna is equivalent to 28½ cash. We have no half cash as currency. So in cases where we have to pay one anna we have to pay more in Travancore coins. In the Post Offices, in the Railway stations and in the customs houses we are forced to pay more than what is legally due. Though the anna is not a Travancore coin it is current here and the same has to be accepted in all business transactions.

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The existence of one anna receipt stamps in our State is an anomaly since we have no coin as Travancore one anna. Daily the public are losing heavily during exchange for no fault of theirs and the same has to be remedied as early as is possible.

Again, Sir, the tourists who visit this country from outside are increasing daily and they also are badly affected owing to payments in Travancore coins. They find it very difficult to prevent loss in the matter of exchange. They deserve sufficient encouragement and accommodation. The conversion of Travancore currency into British currency and *vice versa* is a source of immense trouble to tourists also and as such deserves to be seriously tackled by Government without delay. The student population in lower classes of the High School department have always felt it very taxing and difficult to study and apply the principle of conversion of Travancore coins into British coins and *vice versa*. It has to be admitted by all that conversion is still a complicated matter as it unduly taxes the brains of all persons. In view of the fact that for no fault of the people conversion of Travancore coins into British entails great loss to us and because it tells heavily from the point of view of incidence, it is high time that the Travancore currency is so amended as to prevent loss to the unfortunate Travancoreans, though it has to be admitted that it is a prestige and privilege to have our own coins.

President: Then what system would the honourable member recommend?

Mr. G. Narayana Aiyar: One British Rupee may be made equivalent to 32 chuckrams and corresponding gradations effected for half and quarter rupees and the value of one anna would be 2 chuckrams and one chuckram be valued as 12 cash. Some such definite arrangement may be adopted for conversion.

Mr. K. M. Kesavan: At that rate, what will be the value of a pie?

Mr. G. Narayana Aiyar: It must be made equal to 2 cash.

Mr. K. M. Kesavan: I second the proposition.

Mr. M. Govinda Pillai (*Financial Secretary to Government*): Sir, fraction of a cash is involved only in the conversion of a pie or anna. According to the laws in force in Travancore today, a pie or anna is not legal tender. All British Indian coins below the denomination of 2 annas are not legal tender. Government have not at all recognised an anna or a pie as legal tender, and all denominations of British coins from 2 annas upwards do not involve fraction of a cash. One pie is equivalent to 2·37 cash

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and an anna is equal to 1 ch. 12½ cash. If the proposal of the mover is that a pie should be considered as equivalent to 2 cash, then a rupee will be six fanams, while our equivalent for a rupee is 7⅛ fanams.

President: His proposition would really involve a re-minting of the coins already in force here, followed by considerable loss.

Mr. M. Govinda Pillai: Yes, Sir. Further a serious set back to the financial position would ensue if the assets and liabilities which have been valued on the present basis are disturbed. Supposing a pie is made equivalent to 3 cash, that means 'loss' to the public.

Mr. G. Narayana Aiyar: Sir——

President: This is a matter engaging the attention of Government. It would be to the advantage of Government if all the vulgar fractions in the matter of calculations are avoided. But the trouble is that Chitra coins and other coins have been minted and are under circulation on a certain basis and in dealing with this matter, the question of making some kind of harmonious arrangement between the British coinage and the Travancore coinage will have to be considered. It is only last year that powers were taken by this Government with the concurrence of His Excellency the Crown Representative of the Paramount Power for enabling the Chitra coins to be unlimited legal tender. Thus, therefore, we have from last year a right which we did not have for a long time, namely, that our coins are unlimited tender throughout the State. This scheme is being worked and, very probably when the occasion arises—I think that occasion would arise much sooner than many of us would have expected—we may have to recall some of the coins and re-issue them. That would be the proper time for considering this question. Honourable members may feel sure that if there can be an arrangement which would avoid very complicated calculations either within the State or between the State and the neighbouring State, such an arrangement would be thought of by this Government. More than that I cannot say at present.

As honourable members may well know, the silver content of the Chitra is different from the silver content of the rupee and half Rupee. Therefore, the question of approximating Chitra and the rupee involves certain modifications and certain regulations. It may be that the silver content of the Chitra rupee may have to be appreciated a little so as to make it possible for calculations in Chitra actual rupees to take place without fractions. These matters will be kept in mind. However, I may say that appreciation of the currency may lead to some unexpected complications just as

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[President.]

depreciation leads to other difficulties. Honourable members will realise that the proplem is an extremely complicated one. At the same time I may assure the members that Government do not want to keep aloof in all these difficult mathematical calculations longer than absolutely necessary, consistently with the national financial position.

Mr. Abdul Tayeb Shaikh Kaderbhoy (*Commerce and Industry South*): May I request that if we make one rupee equivalent to 24 chuckrams and corresponding gradations downwards, a pie would be equivalent to 2 cash, then, will not that be an advantageous arrangement for us?

President: That is quite understandable. But that would involve a recalling of the currency just now. The new coins are actually now under circulation. This is not the proper time for recalling them for obvious reasons.

Mr. G. Narayana Aiyar: In view of the complicated problem involved in the matter of conversion of Travancore currency into British currency and *vice versa* and the difficulty and loss to the Government and in view of the assurance from Government that the question would receive its proper and due attention as early as is possible, I beg to withdraw the motion.

The motion was, by leave, withdrawn.

At this stage the Dewan-President vacated the Chair which was then occupied by Mr. V. S. Arumukham Pillai, one of the Panel of Chairmen.

Mr. G. Narayana Aiyar: Sir, I move the following resolution.

> "This Council recommends to Government that the public holidays recently abolished be restored in view of the importance of the holidays".

We have been enjoying the abolished public holidays for the past 50 years and more and practically 28 of them have been abolished all on a sudden. Most of these holidays, of course, are not days of ease or concord, but they are days to be observed on religious principles. Some are days of fasting and some others puja days and days of engagements. The abolition of the holidays in question is a matter which vitally affects the religious sentiments of all communities in Travancore. It is very regrettable to find that when the Government are taking all steps to respect the religious sentiments of all communities and are effecting very salutary reforms, to pass an order in derogation of such a position in utter disregard of the sentiments of the Hindu community which forms the major part of the population, is not quite proper. This is a matter in which the Government ought to have ascertained the sentiments and views of all the communities in the State long before. In so far as that had not been done, and in so far as the

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notification for the abolition of the holidays have been brought about all on a sudden, the same have to be restored at once and it also shows that due regard has not been paid by Government to respect the religious sentiments of the communities. We do not know what the justifications are for such a notification abolishing the holidays that existed.

The number of general holidays that is now allowed in this State comes to 16 only. Out of this one, *i. e.* eclipse day may be deducted for economic reasons, because that particular holiday may or may not happen. Deducting that, the other general holidays number 15, barring of course all Sundays. Out of that, holidays for the Empire day, His Majesty the King Emperor's Birthday, His Highness the Maharaja's Birthday, Christmas Day, New Year's Day, which total five, are exclusively enjoyed by all. They are common holidays even otherwise. No special appellation "general" is necessary. So, taking that away, the general holidays number only ten. We will now see the number of holidays existing in British India. There on a reference to the Fort St. George Gazette, it is seen that general public holidays for all communities under the Negotiable Instruments Act besides Sundays come to 28. Besides that, there are other common public holidays declared as such by the Government which are available for enjoyment to *all* communities. This is the reference.

FORT ST. GEORGE GAZETTE, OCTOBER 5TH.

"Under the explanation to section 25 of the Negotiable Instruments Act, 1881 (Act XXVI of 1881), read with the notification of the Government of India, Home Department (Public), No. 228/37, dated 1st April 1938, His Excellency the Governor is hereby pleased to declare that in addition to the public holidays, expressly defined as such in the said explanation viz., Sundays, Monday, the 2nd January 1939 (New Year's Day, the 1st January 1939 falling on a Sunday), Christmas Day (Monday the 25th December 1939) and Good Friday (Friday, the 7th April 1939), the following days shall be public holidays in the year 1939 :—

Friday the 13th January Saturday, the 14th January	Pongal
Wednesday, the 1st February	Bakrid
Friday, the 17th February	Mahasivarathri
Thursday, the 2nd March	Last day of Muharram
Wednesday, the 22nd March	Telugu New Year's Day.
Saturday, the 8th April Monday, the 10th April	Easter
Friday, the 14th April	Tamil New Year's Day.

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[Mr. G. Narayana Aiyar,]

Wednesday, the 3rd May	Meeladi Nabi
Thursday, the 8th June	Official observance of His Majesty the King Emperor's Birthday.
Saturday, the 1st July	Half-yearly closing of bank accounts.
Tuesday the 29th August	Avani Avittam
Thursday, the 7th September	Sri Jayanti
Saturday, the 16th September	Vinayaka Chathurthi
Thursday, the 12th October	Mahalaya Amavasi
Saturday, the 21st October	Ayudha Puja
Friday, the 10th November	Dipavali
Monday, the 13th November	Ramzan
Friday, the 22nd December	Vaikunta Ekadasi
Tuesday, the 26th December Wednesday, the 27th December Friday, the 29th December Saturday, the 30th December	Christmas

Besides that there is the further order No. 2.

"His Excellency the Governor further notifies that on the following days, which are not declared to be public holidays under Statutory provision, all public offices in the Presidency Town and in the mofussil will be closed with the exception of (1) the Customs office, (2) the Port Office, (3) the General Stamp office (which will be open from 11 A. M. to 1 P. M.)

Penultimate Saturday in each month	except March.
Wednesday, the 29th March	Sri Rama Navami
Thursday, the 6th April Tuesday, the 11th April	Easter
Wednesday, the 24th May	Empire Day.
Thursday, the 28th December	Christmas

Thus it can be seen that besides Sundays the total number of general holidays that is enjoyed by all communities in British India including Christmas and Easter comes to 45 whereas the total number of holidays that we enjoy except special holidays and Sundays, comes to only 10. In this connection the setting up of communal holidays is against the policy of Government. It should be the policy of Government that communal harmony and concord are maintained. There should be common holidays for all the communities. That is the way in which Government can attain communal unity. Setting apart certain days as holidays for particular communities is tantamount to an admission on the part

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of the Government that they do not want communal harmony. I doubt very much whether that policy of the Government should be encouraged.

Coming to the number of half holidays, I may submit that it is attendant with ever so many practical difficulties in their observance. Take the case of a half holiday, say, New Moon day which is a half holiday for Brahmins alone. Suppose the Presiding Officer in a court is an Ezhava, one of the Vakils and one of the parties are Brahmins and the other party is a Nair. The Court has to assemble at 11 O' clock as per existing orders. The summons to the party as well as to the witnesses direct that he has to appear before the court at 12 O' clock. Munsiffs are bound to come to the Bench at 11 O' clock but not the Munsiffs who are Brahmins. The Vakil or the party who is a Brahmin need not come to the court at that time because it is a special half holiday for him. Can the Munsiff declare that the defendant who is a Brahmin is absent and that he is ex parte and proceed to decide the case in the face of the fact that the party who is a Brahmin need not attend court before 12 ? Or can the Munsiff go on with the case in the absence of the Brahmin Vakil who is not bound to attend court before 12 on that day ? Is the Munsiff to keep quiet till 12 ? Is the Brahmin party or Brahmin Vakil bound to apply for time? Or take the case of a Narayana Guru holiday for Ezhavas or any other sectional holiday. Can any business be transacted in courts or offices where the joint presence of sectional holiday enjoying servants is absolutely necessary for satisfactory work? Such confusion exists in all departments. No greater confusion can be imagined. It is better, if the holidays are given, they are given in full and not half holidays. Sectional holidays are objectionable in principle, difficult to observe in practice and it is a source of serious hardship. I understand that when the Judicial Department Officers were asked to give their opinion about the retention of the half holidays, and the abolition of other holidays every one of them have recommended strongly to Government the difficulty or the impossibility of doing anything on those days and the desirability of restoring all holidays. It is doubtful whether before the said Government order was passed, the High Court or any responsible officer or any departmental head was consulted. The order is not defensible either in principle or practice. I have heard it said that in our State the number of public holidays enjoyed is too much. I doubt whether that is a fact. Taking 366 days as the possible number of days in a year, there are 53 Sundays, 10 New Moon days and 16 general holidays. Thus the total number of general holidays in a year even if New Moon days are declared general holidays come to 88 days and the remaining 277 are working days. Thus nearly

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[Mr. G. Narayana Aiyar.]

80 per cent. of the number of days in a year will be working days. I would suggest that at least 7 more important days may also be declared as general holidays in view of the religious importance of those days. Holidays are not as a rule days of rest. Most of the holidays are utilised for turning outsubstantial work for which there may not be sufficient time to be devoted on ordinary working days. All New Moon days may also be declared as general holidays. Holidays are utilised by officers to finish all the arrears. They are the days in which officers can devote their time for disposing of important work. With the increase in the volume of litigation, judicial officers find very little time to attend to writing judgment in important cases. As a rule judicial officers use these holidays for writing judgment in difficult and important cases. A hard-worked officer requires enough of rest to recoupe his health after hard work. But those honest hard-worked officers will be completely upset by the sudden stopping of holidays. It is highly undesirable to allow holidays on communal consideration. In British India and Cochin, Krishna Jayanthi, Vinayaka Chathurthi, Vaikunta Ekadasi, Mahasivarathri, Makara Samkramam, Karkatakasamkramam and Mahalaya Amavasi are declared as general public holidays for all communities alike. It will be seen that the Hindu population in the State comes to 61·6 per cent. of the total population and the general sectional holidays they enjoy at present is only about 10 while other smaller communities enjoy far greater number of holidays. I do not say that other communities should not be allowed to enjoy more number of holidays. More Hindu holidays have to be sanctioned as general holidays. The sectional holidays work great hardship even in the case of officers who have to hand over and take charge of their duties. There are practical difficulties in it. I would therefore recommend to the House to support the resolution and request the Government to see that at least the abovesaid 7 days as well as all New Moon days are restored within the shortest time possible as general holidays. These days are holidays for schools. In view of the importance of the days and the difficulties it may cause to the public as well as to the Government, I submit that these days may be restored as early as possible.

Mr. M. Govindan : I rise to support the resolution moved by my friend Mr. Narayana Aiyar. He has already detailed the grounds on which the resolution is based. Great inconvenience will be felt by courts if there are different sets of holidays for different people. My own impression is that in the law courts there should not be any distinction between one community and another in the matter of holidays. Let us take for instance Sundays. That

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has become a universal holiday. To some religious sections, it is a very important day. We are also given the benefit of enjoying it. We are thankful to the Government for that. Similarly, there are some other important days for other sections. They may also be treated as holidays for all the sections of the people. Otherwise inequalities will arise even in questions of limitation. A suit will have to be filed by an Ezhava on a particular day, by a Christian on another day and so on. Such difference there should not be. I would therefore strongly recommend that the same set of holidays should be prescribed for all. It may be that it may add to the number of holidays. But I may point out to the House from my own experience that the more the number of holidays given to the Judicial Department, the more work will be turned out. The presiding officers will have more time to write their judgments. Their tables will not be groaning under the weight of cases and number of holidays will considerably relieve them. That is one thing.

The busy practitioners will have more time to look up and prepare their cases on holidays. So, in both ways, the granting of more holidays would be conducive to more work being done. It will be a great relief to the overworked gentlemen engaged in the profession of law and to the presiding officers. I think it is on that principle that vacations are allowed. On the same principle, holidays may also be given. I think the resolution does not confine itself to the Judicial Department alone. So far as the Judicial Department is concerned, this is my experience. In respect of other departments also, it is quite necessary that the holidays should be restored. There is no need to curtail the number of holidays. I am sure the experience of other departments must be that there is no commensurate amount of work turned out by reason of greater number of days being working days. The whole thing depends upon the vigour with which we can attack our files. Therefore I whole-heartedly support the resolution brought forward by Mr. Narayana Aiyar.

Mr. Kallur Narayana Pillai :സർ, ഈ പ്രമേയത്തെ ഞാൻ ഹാർദ്ദമായി അനുകൂലിക്കുന്നു. ഒഴിവുദിവസങ്ങൾ കുറവുചെയ്തുകൊണ്ടും ചില സാമുദായിക ഒഴിവുകൾ നൽകുന്നതുകൊണ്ടും പലവിധത്തിലുള്ള കുഴപ്പങ്ങൾ ഉണ്ടാകാനിടയുണ്ട്. അധികം കുഴപ്പം വരാവുന്നതു ജുഡിഷ്യൽ ഡിപ്പാർട്ടുമെൻറിലാണ്. ഒരന്യായം ഫയൽ ചെയ്താൽ അതിലെ ഒരു പ്രതി ബ്രാഹ്മണനായിരിക്കും, ഒരു പ്രതി ഈഴവനായിരിക്കും, ഒരു പ്രതി ക്രിസ്ത്യാനിയായിരിക്കും. ആദ്യം വിചാരണ നിശ്ചയിക്കുന്നതീയതി ബ്രാഹ്മണർക്കു ഒഴിവുള്ള ദിവസമോ അല്ലെങ്കിൽ ഈഴവന് ഒഴിവുള്ള ദിവസമോ ആയിരുന്നെന്നുവരാം. കക്ഷി ഹാജരാവുകയില്ല. കേസു വിധിച്ചുകഴിഞ്ഞാൽ ഒഴിവുദിവസത്തിൽ വിധിച്ചു എന്ന

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കാരണംപറഞ്ഞു എക്സ്പാർട്ടി മാറാൻ ഹജ്ജി കൊടുക്കും. കേസു നീണ്ടുപോകയുംചെയ്യും. ക്രോസ് ത, വിധിനടത്തിൽ ഒരു വസ്തു ലേലം സ്ഥിരപ്പെടുത്തുന്നതിനു വച്ചിരിക്കുന്ന ദിവസം പ്രതിക്കു ഒഴിവുള്ള ദിവസമായിരിക്കും. ഉടനെ ആ കാരണംപറഞ്ഞു ലേലം അസ്ഥിര പ്പെടുത്താൻ നോക്കും. തക്കം കൊടുക്കുന്നതുകൊണ്ടു സാധാരണ വ്യവ ഹാരങ്ങൾ വളരെക്കാലം നീണ്ടുനിൽക്കുന്നു. അതുപോലെതന്നെ പ്ലീ സെഡിംഗ് ആഫീസർക്ക് ഒഴിവുള്ള ദിവസം മറ്റുള്ളവർക്കു ഒഴിവുള്ള ദിവസമായിരിക്കയില്ല. അന്നും കേസു നടക്കയില്ല. അതുകൊണ്ടു ഇവ കൾ വാസ് ഡിലേക്കു ഒരു പ്രധാനകാരണമായിത്തീരും എന്നാണു് എ ന്റെ അഭിപ്രായം.

ഈ ഒഴിവു ദിവസങ്ങൾ കുറവുചെയ്യുന്നതിനുമുൻപു് ഒരു ഡി ഡ്ഡിക്റ്റു് മുൻസിഫ് ർ o കേസുകൾ തീർക്കണമെന്നു വ്യവസ്ഥ ചെ യ്തിരുന്നു. ഒഴിവു ദിവസങ്ങൾ കുറവുചെയ്തിട്ടും തീർക്കേണ്ട കേസുകളുടെ എണ്ണം കുറച്ചിട്ടില്ല. ജഡ്ജ്മെൻറുകൾ എഴുതുന്നതിനു ഒഴിവുദിവസ ങ്ങളിൽ മാത്രമേ സാധിക്കുകയുള്ളു. എഡ്യൂക്കേഷൻ ഡിപ്പാർട്ടുമെൻറിനും ജുഡിഷ്യൽ ഡിപ്പാർട്ടുമെൻറിനും മിഡ്സമ്മർ വെക്കേഷൻ കൊടുത്തി രിക്കുന്നതു എന്തിനാണെന്നു നോക്കാം. കൊച്ചുകുട്ടികളെ കായ്യം പ റഞ്ഞു മനസ്സിലാക്കുന്ന സംഗതി വളരെ വിഷമമുള്ളതാണു്. അതു ലേക്കു തലച്ചോറുകൊണ്ടു നല്ലവണ്ണം ജോലിചെയ്യണം. വക്കീലന്മാരുടെ സ്ഥിതിയും ഏകദേശം ഇതുപോലെ തന്നെ. അതുകൊണ്ടാണു് ഈ രണ്ടു ഡിപ്പാർട്ടുമെൻറിലേക്കും മിഡ്സമ്മർ വെക്കേഷൻ കൊടുത്തി രിക്കുന്നതു്. ജുഡിഷ്യൽ ഡിപ്പാർട്ടുമെൻറിലേക്കു ഈ ഒഴിവുദിവസങ്ങ ളെല്ലാം വളരെ അത്യാവശ്യമായിട്ടുള്ളതാണു്. അതുകൊണ്ടു ഈ പ്രമേ യത്തെ ഞാൻ പിൻതാങ്ങുന്നു.

Mr. Kochikal P. Balakrishnan Tampi: Sir, I rise to oppose the resolution. In doing so, Sir, I am really not very glad in not agreeing with my good old friend Mr. G. Narayana Aiyar. For the second time today before the sun goes down I am disagreeing with him. The question of holidays is not one of sentiment. It should not be viewed with a school boy enthusiasm or in a half holiday mood. From the point of view of public economy, holidays should be as small in number as possible. I certainly endorse the views of Mr. Narayana Aiyar, Mr. Govindan and Mr. Kallur Narayana Pillai that the judicial officers are put to difficulties due to the reduction of holidays. Certainly the matter must be looked into. It does not mean that the number of holidays in the aggregate must be increased.

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Sir, in these modern times, every thing is calculated in terms of money value. Let us calculate the amount of work a clerk in the Public Offices does in terms of calory or some such unit and then see whether holiday is needed or not. In this matter let us see what the private firms do. Are they granting so many holidays? Are they not getting adequate work for the money they pay? By this, I do not suggest for one moment that conditions should be made harder. My point is, that maximum work under the best living condition should be got. I would strongly recommend another resolution if brought forward, that a cup of tea should be served in the afternoon to the clerks, *gratis*. That will only gladden them and make them work more efficiently and cheerfully. That will be an escape from the tedium of the office and it will be only modern and as the expression goes, American, to give them a cup of tea in the afternoon.

In the matter of holidays we are not to trouble ourselves very much about how they came into existence. Sir, Sunday is surely a holiday for the Hindus when they do the "Suriyanamaskar". It is also a holiday for the Christians being the sabbath. Anyway Sunday is the day set apart for rest. But to ask for setting apart, Mattupongal, Yugadipandika as holidays for Public Offices shows a kind of undergraduate enthusiasm for holidays. As members of the Upper House, we hope to view things from a detached point and not from the point of view of college students.

With regard to the re-grouping of holidays I may suggest 7 or 8 days should be given to Onam and the Christmas as the summer recess is enjoyed only by a small fraction of people employed in Government service. I appeal to the House not to view this from any sentimental point of view.

Now, there is the cropping up of communal holidays. Government have made a mistake in giving communal holidays. I am a Hindu myself. But I am not worried about the future of my soul in the other world for not performing *tharpanams* on New Moon days. In the case of those who do this they finish the whole business before 10 in the morning. So a holiday for New Moon day is not necessary. Therefore I appeal to Government to look into the question of these holidays, even by appointing a committee with my honourable friends like Mr. Narayana Aiyar as members who could help it in the matter of re-grouping of holidays.

Mr. K. K. Kuruvilla: Sir, I rise to support this resolution. In supporting it, I have to make a few observations. Sir, in my opinion, re-grouping of holidays is essential. We had 6 days as holidays for Easter and now it is reduced to two days. It is especially difficult for us to work during Easter holidays because Christians devote those days for religious purposes.

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Mr. Kochikal P. Balakrishnan Tampi: Do all the Christians observe Easter holidays ?

Mr. K. K. Kuruvilla: There is difference in the matter of holidays between the Eastern and the Western Church. So, my submission is, that if we could get 7 days for Easter it will be advantageous to the Christians. Therefore, a re-grouping of the holidays is necessary so that all may be benefited.

Mr. T. Mahomed Ismail: Sir, I strongly support this resolution. I am of opinion that the classification of holidays as general and special is not at all necessary. I do not understand what the Government is going to gain by taking away the general holidays. I would ask the Government whether work is slackened due to the granting of holidays. Whenever there is more work, the clerks and officers sit up late in the evening after 5 and finish it. But they read novels and newspapers in the office if there is no work for them to do. So, work they must do, in spite of holidays or no holidays. I do not think that Government are going to gain anything by converting the general into special holidays.

Mr. Balakrishnan Tampi raised the question of economy in stopping general holidays. But I ask, are the employees paid more or less by granting or not granting these holidays ?

Then, about communal holidays, some points were raised. The 3 Muslim holidays, now changed as special holidays were general holidays. I must say that these holidays are observed throughout India and outside for the last so many years.

Mr. Kochikal P. Balakrishnan Tampi: May I know whether there is a greater number of holidays in British India than in Travancore ?

Mr. T. Mahomed Ismail: I am not concerned about the number of holidays. I am speaking about the importance of the holidays. The special holidays such as the Prophet's Day and the "Id" days should be made general so that all people can gather together and utilise those days for exchanging views on the religion of sister communities, thus promoting inter-communal harmony. Again, it is a privilege. While our Muslim brethren living outside Travancore are enjoying this privilege why should it be denied to us ? So, I would request Government to reconsider their decision in regard to the granting of the abolished holidays.

Mr. Kottur Kunjukrishna Pillai: Sir, I am sorry that I cannot find my way to support the resolution brought forward by my honourable friend Mr. G. Narayana Aiyar, as it is worded. The resolution reads thus :

> "This Council recommends to Government that the public holidays recently abolished be restored in view of the importance of the holidays."

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Mr. Narayana Aiyar seems to want only to restore the holidays. But what the Government has done by the recent arrangement is that they have not merely abolished certain holidays but have classified them as special and general. While I cannot agree to the wording of the resolution, I cannot at all appreciate the change made by Government by classifying the holidays. My objection to the change is not on the number of holidays. But I take objection to the way in which holidays are arranged. Certain holidays are given to certain communities and certain other holidays to some other communities. Some communities in the Hindu fold get some special holidays and others do not get the benefit of them. I can very well understand the statement of Mr. Tampi that there are many who do not very much care for the souls of the departed, and who do not really perform *tharpanam* on the New Moon day.

Mr. Kochikal P. Balakrishnan Tampi: Honourable member is not accurate ; I had included also the souls of the living, in my observation. (*Laughter.*)

Mr. Kottur Kunjukrishna Pillai: Whatever that be, such indifference towards important religious ceremonies is not confined to any particular community. I take objection to differentiation among the Hindus themselves in the matter of religious holidays ; if among Brahmins there are people who are very particular in observing the New Moon as a holiday, there are many in the other communities also who are equally anxious in observing the New Moon *Śradha*. This fundamental point does not seem to have been placed before the Government sufficiently clearly. Sir, in the mofussil, I know there are many non-Brahmins going as far as Warkala and Tiruvallam, with greater faith than any other Hindus, and performing *tharpanams* and *Sradhas* on New Moon days, so that it cannot be claimed on behalf of any community that religious observances are their exclusive privilege. The Hindus cannot be divided in that manner, at any rate in the matter of religious holidays. That is a point about which I feel very strongly. There should be no such distinction like that between community and community in the Hindu fold.

Mr. M. K. Ananthasiva Aiyar: May I ask whether any non-Brahmin has anything to do with the performance of *gayatri japam* ?

Mr. Kottur Kunjukrishna Pillai: It is not for Mr. Ananthasiva Aiyar to say whether the non-Brahmins can perform *gayatri japam* or not ; it is left to the non-Brahmins entirely. There may be some non-Brahmins inclined to perform *gayatri japam.* Who can say that they should not ?

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[Mr. Kottur Kunjukrishna Pillai.]

Sir, I am going to put forward a suggestion which will avoid all these difficulties, and which will also conform to the grounds of economy raised by my honourable friend Mr. Tampi. I am not at all for increasing the number of holidays, if that can be avoided. I am equally strong also against any separatist tendency being introduced in the shape of separate treatment, in the matter of holidays, of different communities and castes. My simple suggestion is that all holidays given by Government shall be general holidays, and Government can prepare a list of such holidays without going into the question of the communities or castes who usually observe them as holidays or as religious days. Anybody who wants to perform *gayatri japam* must take casual leave on that day and perform it. If anybody wants to enjoy *mattu pongal* on behalf of the quadrupeds, by all means let him take casual leave and enjoy. No one should be given a holiday on the basis that he belongs to a particular community. Then, having granted a fixed number of general holidays, let the Government increase the number of casual leave days so that anybody anxious to celebrate something on a particular day may take casual leave on that day and satisfy himself.

Sir, the argument was advanced that we should have more holidays because, especially for judicial officers, unfinished judgments could be written on holidays ; it was argued, on that ground, that more holidays would mean more work.

Mr.Kochikal P. Balakrishnan Tampi: May I ask whether that is not an index of inefficiency on the part of the officer concerned ; because, all efficient officers would finish their work during the working days ?

Mr. Kottur Kunjukrishna Pillai: I agree that a tolerably efficient officer can finish all his work during working days.

Mr. M. Govindan: Is it incapacity or inefficiency to enjoy a holiday and to recoup health for better and more expeditious work?

Mr. Kottur Kunjukrishna Pillai: Sir, I do not quite understand the question. I am not now arguing as to how best holidays could be utilised or how best one's health could be recouped. Certainly, that is not a point on which Government have any reason to be anxious. If, as a matter of fact, more work is done on holidays than on working days, it would be better that we have the whole year as holidays leaving a few days here and there as working days; I do not know if it is going to be argued like that. That is an argument which cannot take us very far. I should think that proper amount of work will be done on working days.

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Coming to my point, I am strongly of opinion that all holidays should be general holidays available to all communities and castes. Otherwise, as has been pointed out by Mr. Kallur Narayana Pillai, there is sure to be a lot of confusion, especially in our Courts. With regard to schools also, Government themselves have found that the half-holiday for the Brahmins alone, on New Moon days, is not workable in practice.

Therefore, Sir, to get over all these difficulties, as I have already suggested, the best method would be to allow a few more casual leave days, so that anybody who wants to avail a holiday on a particular day can take casual leave and enjoy the holiday.

Mr. Abdul Taebb Shaikh Kaderbhoy: While I understand the honourable member's suggestion so far as the officials are concerned, may I ask what the non-officials belonging to the various communities are to do if they are summoned by Courts on days which they consider sacred and should be observed as holidays?

Mr. Kottur Kunjukrishna Pillai: That is very easily solved; the party can apply to the Court, and he will be summoned on some other day again.

Mr. N. Krishna Aiyar: Sir, I support the resolution. I agree with my honourable friend Mr. Kottur Kunjukrishna Pillai in that all holidays must be only general holidays, available for the entire public of the State without any communal or caste distinction. The difficulties on account of these sectional holidays have been very clearly pointed out by my honourable friends Mr. G. Narayana Aiyar and Mr. Kallur Narayana Pillai; and I do not want to repeat them.

As regards the quantum of work turned out by officers, I am sure it does not depend upon the number of working days; it depends upon the nature of the work and the character and efficiency, and sense of responsibility of individual officers. Any increase in the number of working days will not, I submit, increase the volume of work turned out. I have seen several officers—also legal practitioners who have a sense of responsibility—working on holidays; in fact, some of them turn out more work during holidays than during working days, because, after all, they get only 5 hours for work on working days. Most of our responsible officers sit up late at night and get up very early in the morning, and work throughout even on holidays. The same is the case with regard to judicial officers and legal practitioners. In the interests of good turn over of work, it is better we leave it to the officers concerned to adjust their work according to their convenience. It is no use increasing the number of working days. Mr. Tampi dealt with what he called

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[Mr. N. Krishna Aiyar.]

financial or economic grounds. So long as each officer is allotted a particular work, he has to finish it within the time allotted. Once he does that, it is immaterial if he is given a few more holidays in the year.

My honourable friend Mr. Kottur Kunjukrishna Pillai made the counter suggestion, *viz.*, that all the special holidays might be abolished and the number of casual leave days increased instead. Sir, even for the casual leave days, officers have to be paid; so that what is it that the tax-payer gains whether the days on which officers remain at home are called casual leave days or holidays?

Sir, the honourable member Mr. Tampi was referring to 'school-boy enthusiasm' in the matter of holidays. Those who work must have rest; officers and non-officials doing serious work do want rest. Those who are incapable, those who do not like to work, will not work, whether you reduce or increase the number of working days or holidays. Those who have work to do and who are capable and efficient, will do their work whether you increase the number of working days or reduce them. It all depends on the character, capacity and efficiency, the sense of responsibility above all, of the individuals concerned.

Mr. Kochikal P. Balakrishnan Tampi: Is not the honourable member aware that the Travancore Service Regulations and Rules do not allow slackers to flourish?

Mr. N. Krishna Aiyar: That is supposed to be so.

Sir, as has been pointed out by my lawyer friends, the inconvenience due to the special holidays is most keenly felt in our courts of law. At first, Government would not grant us even the Christmas holidays; but, later, on account of the motions made by the members of the legal profession and also by the officers of the Judicial department, they were restored. I admit, Sir, that the restoration of the Christmas holidays was received with a certain amount of boyish enthusiasm at which Mr. Tampi was scoffing. Sir, holidays are a matter of necessity to those who work. In fact, in other countries, the agitation is for reduction in the number of working hours.

Mr. Kochikal P. Balakrishnan Tampi: Will the honourable member kindly enlighten the House with the name of the country where there is agitation for reducing the number of working hours?

Mr. N. Krishna Aiyar: America, for instance.

Mr. Kochikal P. Balakrishnan Tampi: Will the honourable member kindly state whether there is any other country or province where they have a greater number of holidays than Travancore?

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Mr. N. Krishna Aiyar: I have only to refer my honourable friend to the book from which Mr. Narayana Aiyar quoted the list of holidays in vogue in British India, holidays which were in vogue here but which have recently been abolished.

Mr. M. Govindan: Is there any other province or State where the number of holidays is less than it is in Travancore?

Mr. N Krishna Aiyar: I do not know. I have not studied the position with special reference to the figures on the matter. But, I do believe that most of the holidays which have recently been abolished here, are still holidays throughout the rest of India.

In regard to the question of saving more of public funds by increasing the number of working days I think that any increase in the number of working days would also mean further increase in expenditure, in the shape of more electric and other charges. The Government has been getting on quite well all these years, in spite of the holidays which were recently abolished; I do not think work has suffered in any respect. In any event, the special reasons why the Judicial Department should have all these holidays have been clearly pointed out; and they do exist.

With these words, I commend the resolution for the acceptance of the House.

The House adjourned *sine die* at 4—30 P. M.

A. GUNAMANY,
Secretary to the Sri Chitra State Council.

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